



PRATISHYAYA AS A RECURRENT RESPIRATORY INFECTION- A LITERARY REVIEW

^{1*}Dr. Pooja Tomer, ²Prof. Mithilesh Verma, ³Dr. M. N. Gupta and ⁴Dr. Laxmi

¹PG Scholar Deptt. of Kaumarabhritya.

²H.O.D Deptt. of Kaumarabhritya.

³Reader, Deptt. of Kaumarabhritya.

⁴Lecturer, Deptt. of Kaumarabhritya.

Corresponding Author: Dr. Pooja Tomer
PG Scholar Deptt of Kaumarabhritya.

Article Received on 02/02/2021

Article Revised on 22/02/2021

Article Accepted on 12/03/2021

ABSTRACT

Respiratory infections are common disease and one of the major complaints in children. Children are particularly susceptible to RTIs due to the relative immaturity of their immune systems and genetic factors (such as family history) and environmental factors (such as exposure to pollution and pathogens) also render certain age groups of children more vulnerable to infection. Pratishyaya is one of the simple and recurrent conditions frequently encountered in day to day practice and it is also a symptom of various diseases of respiratory system. Recurrent attacks of these problems may lead to adverse effects in the routine activities of the children. According to the site, respiratory infections are divided into two categories, i.e. Upper respiratory tract (URT) infections and lower respiratory tract infections. The most common and first symptom of the respiratory diseases are cold and cough irrespective of the causative organism. Respiratory diseases such as Sinusitis, Common cold, Rhinitis, Influenza, pharyngitis, laryngitis are according to Ayurveda can be included under the heading of Pratishyaya.^[4] due to the nidana sevana Vata, pitta, kapha singly or together, as also rakta, having accumulated in the region of the head and getting vitiated due to several aggravating factors give rise to the disease pratishyaya. Regarding the treatment of Pratishyaya, the following are the considerations postulated by different Acharya. During the Treatment we kept in mind are the dosha dushti and the sthan vikruti involved in the pratishyaya which need a special attention while deciding the line of treatment so that the disease is totally cured and there is no recurrence.

KEYWORDS: Pratishyaya, galtaluosthashosa, sinusitis, samshodhan, srotogat chikitsa.

INTRODUCTION

Pratishyaya is IgE mediated hypersensitivity reaction of mucous membrane of the nose & upper respiratory pathway which comes under nasagat roga. It is characterized by Shukla Sheeta Nasa Srava (whitish nasal discharge), Nasavarodh, Kshavathu, Kasa, Shirogaurava (heaviness in head), Shirashoola (Headache) etc. It occurs due to Dust, smoke; Pollen and other substance which are the nasal irritants & as we know childhood is state of Sleshma dominance Asampurna Dhatu, bala & veerya Recurrence of pratishyaya occurs because doshas reside in their latent stage and give rise to same disease when factors are favourable. Respiratory infections are more commonly seen in routine practices. 10-15% of children have at least 12 episodes per year.^[5]

Etymology

The word Pratishyaya is derived from “Shyeng” Dhatu which refers to move, when this Dhatu is prefixed by “Prati” and suffixed by “Gatav”, Prati- Abhimukha which means towards and Syaya- Gamana or Gati means movement.^[2]

Okkraizfr vfÒeq[ka 'k;” xeua dQknhuka;™k l izfr';k;%A (DalhanaSu.U.24/1)

The disease in which Kaphadi doshas moves towards the direction of Vata dosha is called as Pratishyaya i.e. vitiated Kaphadi doshas are eliminated through the nose is known as Pratishyaya.

¶zfr{k.kaa 'k;rs bfr izfr';k;% (Shabdakalpadruma, Amarakosham) means Kaphadi doshas are continuously eliminated out through nose. It is describe as a cause of kasaroga, as a purvarupa of rajyakshma & a symptom of

vegavidharaj, kshayaja as well as vishamasanajakshma.

Historical review of Pratishyaya

Pratishyaya is considered as a disease since 2500 BC, the classical age of Ayurveda. PreVedic and Vedic period: Detailed literature is not available on Pratishyaya in pre-Vedic period. In Vedic period, among Vedas, we find reference in Atharvana Veda. In Atharvana Veda words like Vekelandu, Vilohitha, Devakosha were mention. In Rig-Veda and Atharvana Veda also description of Urdhvajatu Rogas and its treatment is mention. The treatment descriptions like Snehana, Swedana, and Nasya are also available in this regard (W. D. Whitney ed, Sayana Bhashya, Atharva veda, Vol I, 2004, 9/8/1, A. V. 12-4-4,10-2-32, 12-4-5.)

Acharya Charaka explained vasha vegadharanam as a cause of Pratishyaya in seventh chapter Navegandharaniyadhyaya of sutra sthana. Acharya described Pratishyaya as a lakshan of Sahasajanya. Dhatukshayaj & Vishamashanaj Shosha in the chapter Rajyakshma chikitsa adhyaya of chikitsa sthana. Pratishyaya is given as a purvarupa & lakshan of Yakshma. In twenty sixth chapter trimarmiya chikitsadhyaya, nidana & pathya of Pratishyaya is given.

Acharya Charaka has described four types of Pratishyaya and considered Dushta Pratishyaya as advanced stage (C.S.SU.19/4). Acharya Susruta, Vagbhata, Madhavakar, Bhava Mishra, Sharangadhara have described five types of pratishyaya. According to Rasa Ratna Samuchchaya, there are six types of Pratishyaya. Acharya Ras-Vagbhata described malsanchayajanya Pratishyaya.

Acharya Sushruta described five types of Pratishyaya in the twenty second chapter Nasagata roga vigyan of uttar tantra but its detailed description hetu, purvarupa, lakshan, Chikitsa pathayapathya etc is given in twenty forth chapter pratishyaya pratishedopkrama. Acharya also described about pakwa & apakwa pratishyaya.

Vagbhata has described the Pratishyaya. The symptoms 7 line of treatment were in accordance with Charaka & Sushruta without any amelioration.

Acharya videha described Pratishyaya as a self-limiting disease. Acharya described four stage of Pratishyaya i.e Purvarupavastha, rupavastha tivravastha & upshamavastha & their symptoms separately.

In Gadanigraha & Yogaratnakara diagnostic & treatment aspects both have been deal with the same wording as Charaka & Sushruta Samhita.

Acharya Madhavakara described Pratishyaya in fifty eight chapters Nasaroganidan in second part of madhava nidana.

Acharya Sharangadhara described Pratishyaya in Nasaroga prakaran of roagananadhyaya of prathama khanda. Acharya Bhava Mishra described Pratishyaya in sixty fifth chapter Nasarogadhikara of chikitsa prakaran of Bhava prakash Nighantu.

Acharya Chakrapani dutta described mainly chikitsa of Pratishyaya in fifty eighth chapter Nasa roga Chikitsa. He also described Nava Pratishyaya & jeerna Pratishyaya.

The human body is continuously under the influence of environmental stresses as pollution, chemicals, pesticides, genetically modified food, smoke and errant diet as untimely meals, over eating, cold drinks, ice cream etc., which gives rise to respiratory tract disease. These factors lower the immunity of nasal mucosal membrane leading to various diseases According to World Health Organization (WHO) data, a kid could present, annually, during its five years of life, 4 to 8 episodes of respiratory infections, affecting mainly lower respiratory system. Respiratory infections are considered as recurrent from three episodes of acute infections during a six month period. Colds were known in ancient Egypt; there were hieroglyphs representing the cough and the common cold. The Greek physician Hippocrates gave a description of the disease in the 5th century BC. Common cold was also known among the ancient American Indian Aztec and Maya civilizations. The pathogens are responsible for causing the common cold include rhinovirus, adenovirus, parainfluenza virus, respiratory syncytial virus, enterovirus, and coronavirus.

Acharya Caraka has described four types of Pratishyaya and considered Dushta Pratishyaya as advanced stage (C.S.SU.19/4). Acharya Susruta, Vagbhata, Madhavakar, Bhava Mishra, Sharangadhara have described five types of pratishyaya. According to Rasa Ratna Samuchchaya, there are six types of Pratishyaya. Acharya Ras-Vagbhata described malsanchayajanya Pratishyaya.

Nidana of Pratishyaya

1. Sadyojanaka Nidana
2. Kalantarajanaka Nidana.

The etiological factors can again be classified under the headings

1. Aharaja
2. Viharaja
3. Manasika

Aharaj (Dietary)

1. Mandagni
2. Ajeerna
3. Vishmasanam
4. Atijalpana after meals
5. Ati guru madhur sheeta ruksha sevan
6. Atisheetambupanam

Viharaj (Behavioural).

7. Vega sandharana
8. Rajahdhumrasevan
9. Atisambhasanam
10. Rituvashishya
11. Shirasoabhitapam
12. Prajagratiswapnam
13. Diwasayanam

14. Apavitramukhashayanam
15. Atapa sevana
16. Snana in Ajirna

Mansik Hetu
17. Atikrodha

Purva Rupa (Pre-symptoms)

Pratishyaya produced by Kalantarajanaka Nidanas a full-blown picture of Purvarupas will be associated. Sirogurutwa, Kshavathu, Angamarda, Parihrishta Romata etc. are the Purvarupas described by Acharya Sushruta.^[17]

While in Videha Samhita Ghrandhumayanam, Manthana, Kshavathu, Taludaranama, Kanthodhwansa, Mukhasrava etc. Purvarupas are mentioned. An overview of the Purvarupas highlights the generalized vitiation of Doshas. Moreover they are suggestive of the dominance of Kapha and Vata in the initial stage of etiopathogenesis.

Samprapti ghataka of pratishyaya

- Nidana: Kapha Vata Prakopaka Ahara Vihara.
- Doshas: Kapha Vata Pradhana, Alpa Pitta.
- Dushya: Rasa, Rakta.
- Agni: Jatharagni, Rasadhatwagni.
- Ama: Rasadhatwagnimandhya.
- Srotas: Pranavaha, Rasavaha, Annavaha, Raktavaha
- Srotodushti: Sanga, Vimargagamana, Atipravritti.
- Udbhavasthana: Amashaya.
- Sancharisthan: Gala, Urdhwajatru, Nasa, Ganda Pradesha.
- Vyaktasthana: Nasa.
- Rogamarga: Bahya.
- Dosh Marga: Shakha.
- Vyadhiswabhava: Ashukari.
- Vyadhi Avastha: Vyakta.
- Adhishthana: Nasa, Shiras.

❖ Dalhana has quoted the reference of Sushruta, he described two stages of Pratishyaya.

Amavastha

Pakwavastha

Symptoms of Amavastha of Pratishyaya

- Aruchi
- Vaktravairasya
- Nasasrava
- Ruja
- Arati
- Shirogurava
- Kshavathu
- Jwara

Symptoms of Pakwavastha of Pratishyaya

- i. Tanutvamamalingam
- ii. Shirah, Nasa, Asya Laghutwa
- iii. Ghana Pitta Kaphatvam

Chikitsa of Pratishyaya: The first step in the treatment is Nidana-Parivarjan.

Chikitsa of Pratishyaya can be divided into two Parts.

Samanya (General treatment) and Vishesha (Specific treatment).

Samanya chikitsa

Five days of Langhana is advised in Pratishyaya before going for further treatment. (Chakra.59/3). All types of Pratishyaya except Nava Pratishyaya are to be treated with Ghritapana, Swedana, Vamana, Avapida Nasya. Chikitsa.

Vishesha chikitsa

Ghritapana, Shirovirechana (Nasya), Snigdha Dugdhapana, Mamsarasa, Dhurmapana, Panisweda, Upanaha, Sankara swedana, and Niruhabasti are the measures which are to be applied in the management of Vataja Pratishyaya⁶¹. But Acharya Sushruta, Vagbhata and Chakradatta have excluded Snigdha Dugdhapana, Mamsarasa, Dhurmapana, Panisweda, Upanaha.

Treatment of Apakva Pratishyaya – Swedana with kanji etc. Amla pathartha, intake of hot substances, use of milk mix with Adarka & use of ikshu preparation like Gud, Fanita yoga etc.^[14]

Treatment of Pakva Pratishyaya – Tikshna Shirovirachana, Dhoompana, Asthapana basti, Kaval, Nasya and use of Haritaki.^[15]

In Bhavprakash, it is explained that persons suffering from pratishyaya should consume half litre of water by nose at brahma muhurta. This will cure him from all types of pratishyaya and increase the acuity of ones buddhi, vision and will improve the functions of all the special senses.

The apoonarbhava chikitsa is the most important treatment to avoid recurrence and further complications.

Rasayana chikitsa is the most preferred mode of treatment to keep the nasal mucosa healthy and thus the respiratory tract also. This includes Chyavanaprasha, Agastyaharitaki avaleha, vardhaman pippali kshirpaka.

Aim of the treatment – is to reduce the vitiated doshas and bring all the doshas to samyavastha and avoid recurrence.

- Vyoshadi vati – is a very common drug used in almost all types of pratishyaya. This kalpa is especially useful in all upper respiratory tract infections and reduces the secretions, inflammation and helps to reduce the agnimandya which is the basic pathological factor in pratishyaya.
- Rasa kalpas like Mahalakshmi vilas rasa is very useful in reducing the secretions and bringing the nasal mucosa to normal.

- Chopchinyadi choorna can be used as a rasayana kalpa to reduce the recurrence.
- Sooksma triphala and tribhuvan kirti rasa are useful to reduce the inflammatory changes and excessive secretions. They have anti-viral action and help to take the secretions in the right direction.
- Arogyavardhini and gandhak rasayana are used to reduce the amavastha and the inflammation.

Vacha cures pratishyaya by its katu tikta rasa and ushna virya and tikshna guna which are vataghna and kaphaghna properties.

Shunthi act as kapha and vata shaman due to its madhurasnigdha and ushna properties. The strotoshodhak properties of drugs removes the obstruction of Nasal Cavity and adjoining structures facilitate for the drainage of purulent discharge. Indriyadardyakaratwa, Preenanabalya qualities of dravya increase local and general immunity. Madhuras, sheetvirya, tridoshahara properties will promote the nourishment of Dhatus. Majority of ingredients possess anti inflammatory properties which also prevent the inflammatory process. This immune modulation properties of dravya will reduce the inflammatory process in the sinuses and nasal cavity statistically reduction in ESR reflects that anti inflammatory action. bacteriostatic property of ingredient will prevent the other secondary infection. Majority of ingredients of drugs show Tikta Rasa, Laghuguna, UshnaVirya and KatuVipaka which can produce Draveekarana (Vilayana) and Chedana of vitiated Kapha. It possesses all required properties for SampraptiVighatan of Pratishyaya.

Cynaropicrin, a sesquiterpene lactone from lappa strongly inhibited TNF α release from lipopolysaccharide stimulated macrophage. The immunosuppressive effects of the compound on lymphocyte proliferation. Cynaropicrin also dose-dependently suppressed the proliferation of lymphocyte from splenocytes and interleukin cytotoxic T lymphocyte, stimulated by lipopolysaccharide.

CONCLUSION

Treatment of any disease changes according to its Hetu and Samprapti. So it is necessary to know the causative factor as well as pathogenesis of disease to cure the disease. As Pratishyaya Vata Kapha dominating Tridoshaja Vyadhi but after analyzing the Nidanas and etiopathology of disease it becomes clear that involvement of Rakta is also there. Acharya Sushruta has described the first line of treatment as Nidana Parivarjana.

REFERENCES

1. Hariprasad-kb-IPGT & R, Jamnagar, Gujarat, 2005; 5.

2. A Rhinovirus Infection. [cited July 8]. Available from misc.medscape.com/pi/iphone/medscapea/pp/.../A227820-business.html, 2014; 6.
3. Pt. Kasinath Sastri, Dr. Gorkha Natha Chaturvedsi, Caraka Samhita of Agnivesh Vidyotini Hindi Commentary Published by Chaukhambha Bharti Academy Varanasi, edition, Part 1 Viman Sthan chapter no, 2018; 8/122: 781.
4. Raja Radha Kantadeva, Shabdakalpadruma 3rd edition, Varanasi; Chowkambha Samskrita Series, 1967; 264.
5. Kaviraj Ambikadatta Shastri, Sushrutasamhita of Uttarantra chapter 24th Ayurveda tatvasandipika vyakyana 11th edition, Varanasi; Chowkambha Sanskrit Sansthan, 1997; 2: 118.
6. Prof. Vaidya Y.G. Jhoshi. Charaka Samhita with Shri Chakrapanidatta commentary of Ayurveda Dipika Vyakhyana; Marathi commentary; Reprint; Published by Vaidyamitra Prakashana Pune; Volume second, 2009; 587.
7. Kaviraj Ambikadatta Shastri. Sushruta Samhita of Maharshi Sushruta; ayurveda tattva sandipika; hindi commentary; Published by Chaukhambha Sanskrit Sansthan; Reprint, 2012; 155.
8. Kaviraj Ambikadatta Shastri. Sushruta Samhita of Maharshi Sushruta; ayurveda tattva sandipika; hindi commentary; Published by Chaukhambha Sanskrit Sansthan; Reprint, 2012; 153.
9. Prof. Vaidya Y.G. Jhoshi. Charaka Samhita with Shri Chakrapanidatta commentary of Ayurveda Dipika Vyakhyana; Marathi commentary; Reprint; Published by Vaidyamitra Prakashana Pune; Volume second, 2009; 215.
10. Sushruta, Sushruta Samhita, commentaries by Shastri, Kaviraj Ambikadatta 'Ayurveda Tattva Sandipika' Chaukhambha Sanskrit Sansthan, Varanasi, India, Reprinted in, Uttar Stana, 2013; 24/4: 153.
11. Agnivesha, Charakasamhita, elaborated by Charaka and Dridhabala, with the Ayurveda- Deepika commentary by Chakrapanidatta, edited by Vaidya Jadavaji Trikamji Achary, published by Chaukhambha Publications, Varanasi, Chikitsa Sthana, 26/110-114: 604-605.
12. Maharshi Mareecha Kashyapa, Vriddhajeekatantra Revised by Vatsya with Sanskrit Introduction by Nepal Rajguru, Pandit Hemaraja Sharma with the Vidyotini Hindi commentary & Hindi translation of Sanskrit Introduction by Ayurvedalankara Shri Satyapala Bhishagacha, Varanasi 9th Edition, Chaukhambha Sanskrit Samsthan Publication, 2004; 12/5-6: 222.
13. Sushruta Samhita, commentaries by Shastri, Kaviraj Ambikadatta 'Ayurveda Tattva Sandipika' Chaukhambha Sanskrit Sansthan, Varanasi, India, Reprinted in, Uttar Stana, 2013; 24/5: 153.
14. Sushruta Samhita, commentaries by Shastri, Kaviraj Ambikadatta 'Ayurveda Tattva Sandipika' Chaukhambha Sanskrit Sansthan, Varanasi, India, Reprinted in, Uttar Stana, 2013; 24/18: 155.

15. Sushruta Samhita, commentaries by Shastri, Kaviraja Ambikadatta 'Ayurveda Tattva Sandipika' Chaukhambha Sanskrit Sansthan, Varanasi, India, Reprinted in, Uttar Stana, 2013; 24/19: 155.
16. Sushruta Samhita, with Nibandha Sangraha commentary of Shree Dalhanacharya and the Nyayachandrika Panjika of Shri Gayadasacharya on Nidanasthana, edited by Keval krishan Thakral, Chaukhambha Orintalia, Varanasi Reprinted in, Uttar Stana, 2019; 24/20-21: 167.